

LAMENTATIONS

FOR

the death of the late Illustrious Prince *Henry* :

AND

the dissolution of his religious
Familie.

Two Sermons :

Preached in his Highnesse Chappell at
Saint IAMES, on the 10. and 15. day of
November, being the first Tuesday and Sunday
after his decesse.

By DANIEL PRICE, Chaplaine
then in attendance.

MICAH 7. 8.

*Reioyce not against me, O mine enemy, though I fall I shall
rise againe.*

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**T O T H E H I G H
A N D M I G H T Y P R I N C E,
P R I N C E C H A R L E S, T H E I O Y O F
O V R S O R R O W A N D T H E H O P E O F
S V C C E S S I O N, E N G L A N D S
C H A R L E M A I N E,
D A N I E L P R I C E, W I T H T H E D E D I C A T I O N
O F T H E S E, H I S T W O M I T E S,
W I S H E T H,
T H E A C C R V M E N T O F A L L H A P P I
N E S S E, W I T H T H E D O V B L I N G O F
T H E S P I R I T, O F H I S B L E S S E D
B R O T H E R V P O N H I M.**



TO
THE HONOURABLE

ble, Religious, and worthy Gentlemen, the great *Officers* to the late renowned Prince.

To the Ho. worthy, Gentlemen of the *Bed-chamber*: to his Reuerend Brethren the Chaplaines; and to all the rest of the Gentlemen and Officers of that Princely familie.



He importunity of some, the expectation of many, and the kinde acceptation of all of you, hath caused me to cast these two Mites into the Treasure of the publicke sorrow, and to present, that now to your hands, which in my attendance in this woefull time I provided for your hearts: They are plaine, both because sorrow dislikes descant, and plaine stufes are fittest for Mourners: they are passionate, for in my meditation by the riuers of sorrow I sat downe, & wept, and hanged my Harpe vpon the willow,

The Epistle, &c.

trees, for euer tuning it to comfort or melody againe: and when ye required this song of mee in my heauinesse, I knew not how to sing any song of the Lord, but a song of sorrow, in this strange land; strange for the sinnes, strange for the iudgements. They are yours, they once breathed with you, and now euer shall liue with you, a pledge of that hart that neuer reioyced in any sublunary obiect, more, then to see, while our Sunne did shine such an happy, friendly aspect of so many principall Planets, and sweet plants in this place: let Charity interpret me, and none will be offended that vpon impetuous importunity I publish these last offices, to the memory of that illustrious Prince, our Maister, for whom the sound of all tongues and applause of all hands testifie, neuer was any more honoured in his life, neuer any more lamented in his death, that euer beheld the light of heauen in this land. My best deuotion, & faithfulest seruices are presented with these; and so I remaine

Yours in all Christian dutie

Daniell Price.

The first Sermon.

Matth. 26. 31.

I will smite the Shepheard, and the Sheepe of the flocke shall be scattered.



Great Prince is false in *Israel*; the ioy of the *Christian* world is deceased, *Ichabod*, the glory of *Israel* is departed: Howle ye poore Firre Trees, your Cedar is fallen, *Lachrimis non verbis, miserationibus non orationibus opus est.*

I know it is contrary to the grounds of *Art*, presently, at the first entrance, to hoise vp sayles in such a sea of *Lamentation* and *sorrow*: But *miserie* obserues no rules of *Oratory*, and therefore without any further *Proeme*, wee should all take vp that Elegy of *Dauid*, 2 *Sam. 1.* *O noble Israel, he is slaine upon thy high places! Tell it not in Gath, nor publish it in Ascalon, lest the daughters of the uncircumcised reioyce. O ye Mountaines of Gilboa, upon yee be neither dew nor raine, there the shield of the mighty was cast downe: Jonathan was lonely and pleasant in his life, swift as an Eagle, strong as a Lyon: ye sonnes of Israel weepe for Jonathan, which clothed you in Scarlet, with pleasures, and hanged ornaments of Gold upon your apparell. All of you of what condition soeuer, heare with silence what you feele with sorrow, the very thunderbolt of heauen. I will smite the Shepheard, and the sheepe of the flocke shall be scattered.*

A 3

Take

2 *Sam. 3.*
38.
1 *Sam. 4.*
21.
Zach. 11.
2.
Aust. de
Paf.

2 *Sam. 1.*

Jerem.

Take up a lamentation, sayth the Lord to the Prophet, A lamentation such as was not in the daies of our fathers. Alas, no lamentation will fit our losse, a deluge of teares is little enough to beare the arke of our sorrow. Austin is sayd to weepe a shoure of teares, Ambrose a flood of tears; but you will tell me, Rhetoric. intur Patres: I am sure Ieremy wished for a fountaine of teares, and my sorrowing & louing brother hath brought you a Saboath dayes iourney towards this Fountaine, him I follow with paces of lamentation and loue, and with as faithfull as sorrowfull obseruance, to his memory, for whom we are commanded to continue these our last accomplishments of attendance: we shall both endeour to teach you that last lesson of our Sauour, Weepe not for me, but weepe for your selues. I haue at this time settled the foundation of my meditations vpon the farewell of Christ to his Disciples. A prophecy found in Zachary 400. yeeres before it was vsed heere; repeated in Matthew, in Mark, and Iohn, in all these places prophecyng of the death of the lord of life. Hypocrisie is a true Pharisee, but grieve is a bad Scribe, expect neither order nor matter, sorrow hath deuided such shares among vs, the scattered sheepe and flocke of this fold, that our soules are euen deuided within vs.

Doct. Swale

Zach. 13. 7.

Mark. 14.

28.

Ioh. 16. 27

Rom. 1. 16

Ier. 23. 29.

Heb. 4. 12.

Eph. 6. 17.

The words themselues, without any descant, be words of amazement; and astonishment, *I will smite the shepherd, and the sheepe of the flocke shall be scattered.* Euery word of the Lord is a power, a fire, a hammer, a Pyoner, to ouerthrow strong holds, a sword to deuide the reynes and the marrow. But this an extraordinary word, it is the alarum to a battel, the voice of a Trumpet, an Earthquake, shaking the Pillars of the Earth, *I will smite the shepherd, and the sheep shall be scattered.* I will smite, *vox furoris & doloris,*

of the late Prince Henry.

3

loris, sayth a *Glosse*, the voyce of iury in God, the voyce of misery to man. It had beene more milde, if, as in *Leuiticus*, I will punish: or in *Deuteronomy*, I will correct: or in the *Reuelation*, I will chastise. But who is able to beare his blow? who is able to stand before him if he be angry? by the least of his blowes wee are cut downe, dried vp, and withered.

Gloss. Bern.
Leu. 27.
Deut. 28.
Reu. 3. 19.

I will smite the *Shepherd*, not the *sheepe* of his Pasture, not the *Ewes* great with yong, not the *Lambes* of the Fold: if the *sheepe* onely had bin smitten, *Dauids* prayer had serued; how long wilt thou proceed in anger against the *sheep* of this pasture? But the stroke is greater, more grievous, it is false vpon the shepherd, the guider, the glory, the Prince of the people: *I will smite the shepherd.*

Psalme.

And the *sheepe* shall be scattered: his poore followers haue no better phrase then the *sheepe* of his flocke, silly, simple, innocent creatures: *Wolues* haue dens, *Foxes* holes, *Birds* of the heauen nests; but *Sheepe* wander out of the way in the *wildernesse*, *Errant in montibus agni*, they haue no Citie to dwell in. If the seruants of our *Saluour* had no more misery then they may collect out of the condition and consideration of being called *sheep*, it is much. Poore creatures, when they are strongest together they haue no meanes to withstand the incurfions & inuafions of the *Wolues*; but the Text stirreth vp more sense of sorrow: *The sheepe shall be scattered.*

Be scattered: it were, as if they were scattered & consumed: *Be disperfed*, it is as if they were destroyed, *disperdere* is *bis-perdere*: they shal be, as *Dauid* speaketh, either gone astray, like the *sheep* that perished, or as *Christ* speaketh, as *sheepe* provided for the slaughter. Scattered they must be: *I wil smite the shepherd, & the flocke shal be scattered.*

Lorinus.
Psal. 119.

The

Diuifio.

The parts are two: first, the death of the *Shepherd*: secondly, the *dispersion* of the *sheepe*. The death of the *Shepherd*, plainly in these words, *I will smite the Shepherd*: wherein, because I will not trouble you with vnecessary fractions: Looke vpon, first, *The person smiting*, I will smite: secondly, *The person smitten*, I will smite the *Shepherd*. Secondly, in the *dispersion* of the *sheepe*, in these words, *and the sheepe shall be scattered*, obserue, first, the denomination of Christs *Servants*, The *sheepe*: secondly, the *desolation* of these *sheep*, The *sheep* shall be scattered.

Part. I.
Nazian-
zen.

Reuelat.

Gloss.Ord.

Ioel 2.

Exod. 34.
6.

Ioel 2.

Psal. 145.

I will smite. Non nisi coactus percussus, saith *Nazianzen*, it is neither the *Nature* nor *pleasure* of God to be smiting. *Abaddon*, *Apolluon*, be the names of *Sathan* in the *Reuelation*: but the Lord is a *gracious God* and *mercifull*, *slow to anger*, and of *great kindnesse*, & *repenteth him of the euill*. *Benignus affectu, misericors affectu*, saith the *Glosse* vpon the second of *ioel*: *Moses* in the thundring and lightning heard no other attributes vpon the Mount: *Dauid* in his sorrowes acknowledged no other: *Ionas* in the belly of the *Whale*, & bottome of hel, among all the waues and surges, remembreth no other: *Ioel* in his day of darkenesse, and blacknesse, repeateth no other affections of the Lord, but these, *the Lord is gracious* and *mercifull*, *slow to anger*, and of *great kindnesse*, & *repenteth him of the euil*. The *Psalmist* giues God the titles, *the Lord is strong* and *patient*, there is *hony* in the *Lyon*, *sweetnesse* in *strength*, he is not onely *strong* and *patient*, but *strong in patience*, he doth foreflow his *vials*, and forbear his *vengeance*, till the *cart-roapes* of *sinne* doe hurry downe his *iudgements*. It may be he will vpon long expectation cut away the *lappet* of our *garment*, as *Dauid* did by *Saul*, but it is a rare example, that hee proceedeth against any, as
Satan

Satans motion was against *Iob*, to stretch out his hand, & touch all that he had. There were foure ages of the *Iewes*; in all foure the people continued sinfull: the iudgements expected were fearefull. In the first age of the *Patriarkes*, he promised a blessing to their posteritie: in the second age, of *Iudges*, he settled their Common-wealth and Policy: in the third age, of *Kings*, he built them a Citie to dwell in: in the fourth, of *Prophets*, he built them a temple to pray in: hee might haue blasted them in their *Spring*, but he suffereth them to come to their *Autumne*; nay further, hee endured them till their owne loosenesse brought them to the fall of the lease.

It is the most vile and base condition of man, that when as God hath no other *Fountaine* then the fountaine of Grace in *Zachary*, nor other riches then the riches of his mercy in the *Psalmes*, nor other bowels then the bowels of compassion, and that the vnlimited extent of his gracious affection is beyond all imaginable proportions, yet notwithstanding, man will unsheath Gods sword, & will violently force him to his *armory*, to put on his *habergeon* and *brigandine*, as *Esa* speaketh; to whet his *sword*, to bend his *Bow*, and to provide him deadly weapons, to ordaine his *arrowes* against them that persecute him, as the *Psalmist* threatneth, that Heauen shall afford millions of *Angels*; Hell, legions of wicked *Spirits*; *Orbs*, and *Arches* of Heauen, Scats to fight in their order; *Elementary* regions, Haile, Frost, Snowe, Stormes, Tempests, Mildew, Blastings: and the earth his great artillery-yard, to send out Lice, Mice, Flyes, Wormes, the very Nissets, Palmerwormes, Locusts, Caterpillers, Cankerwormes, small creatures, yet great armies, as he calleth them in *Iob*: hereby causing *Iordan* to runne backe, his mercy

Iob 1.11.

August.

Zach. 4.

Esa. 59.17.

Psal. 7.13.

Iob 2.15.

Pliny.

Prou. 31. 1.

Chrysoſt. in
Pſal. 7.Plin. lib. 7.
Nat. Hiſtor.
Ludolph.Firſt obſer-
uation.

Exod. 3. 14

Exod. 7. 17
Exod. 15. 3Exod. 9. 3.
1 Chro. 21
Pſal. 91.

to retire, yea, conſtrayning him to alter his owne deſire and nature, and tenor of ſpeech, as in this place, *I will ſmite*; & not onely ſo, but as *before*, they cauſe the ſtroke, ſo *afterwards* they neglect the ſtroke, as if the iudgements of God were like to thoſe *Bruta fulmina* among the *Romanes*, which, becauſe they fell vpon the beaſtes, neuer came to obſeruation. So wicked and beaſtly men neuer obſerue, neither *why* hee ſtriketh, nor *who* it is that ſtriketh. A father hath no ioy in the continuall chiding or ſcourging, or curſing of his ſonne, nay, his very bowels yearne within him for ſorrow, his affection can be no leſſe, then of the mother of *Lemuel*, *O my ſonne, O the ſon of my wombe, O the ſonne of my deſires*. The compaſſion of the Lord can be no leſſe, whoſe mercies be aboue all his works: yet, if a man will not turne, he will whet *his ſword*, and bend *his bow*: *acerbitatem pœna gladius, celeritatem designat arcus*, ſaith *Chryſoſtome*: In vaine doe any attribute the inuentions of *swords* to the *Lacedemonians*, or of *bowes*, to the *Scythians*, God hath prepared them, *eius ſunt arma, cuius ſunt verba, ego percutiam*.

The obſeruation collected from the words *I will ſmite*, is this, *that in all iudgements we ought truly to iudge of the true author*: he that being asked his name by *Moses*, answered, *I am that I am*; he it is that afterwards threatens, *I will bring famines*; *I will bring the ſwords*; *I will bring the peſtilence*. In the ten plagues of *Egypt*; in the beginning of them his words be, *In this thou ſhalt know that I am the Lord, I will ſmite*. He is a man of War, in the ſame booke: *Nay, the Lord of hoſts and armies*, often called in his own booke: *Murraine of cattell* is called his hand; *Peſtilence* his ſword; *ſickneſſes* his arrowes; his *bow* hangeth in the cloud; his *ſword* is euer in his hand; his *axes & hammers* be

be in readines; he it is that doth hurt and shoot, & wound and strike, and spoile and overturne. He is not *Iupiter inermis*, as one thought, but as another spake, his weapons be innumerable, & his hands vnresistable. The religious Saints of God acknowledged this; *Dauid* shal speake for all. *O Lord, thy anger, thy heauy displeasure, thy arrowes sticke fast in me, thy hand presseth downe sore.* The rebellious children of *Israel* acknowledged this when *Ierusalem* as we finde in the old Testament, had bin 7. times assailed; by *Shishak* King of *Egipt* in *Rehoboams* dayes; by *Ioa* King of *Israel* in *Amaziah*s time; by *Rezin* King of *Aram* in the raigne of *Ahaz*; by *Zenacherib* King of *Assur* in the time of *Hezekias*; by the captaines of the *Assyrians*, who tooke *Manasses* captiue; by *Pharaoh* *Necho*, that carried away *Iehoa*s prisoner; lastly, by the *Chaldeans*, who burnt the Temple, and defaced the Citie: and that they had enemies round about them; on the East the *Moabits* *Ammorites*, *Assyrians*; on the west side, the *Philistines*; on the North the *Syrians*, on the South the *Egiptians*, *Ara*bians, and *Idumeans*, all most infestuous to them, yet still cry out in their vexations vnto God: *shon hast covered vs with wrath, shon hast made vs the off-scouring of the people.* Nay, *superstitious* heathens haue acknowledged this: the *Enchanters*, that the plague of Lice was the finger of God: *Tiberius*, that Thunder was the power of God: *Homer*, that the plague was the arrow of God: *Hypocrites*, that a great plague among them, was a punishment sent from God. Nay, *blasphemous* reprobates haue confessed this; for the damned, at what time the storme fell vpon them in the *Reuelation*, they blasphemed God, because of that plague of *Hail*.

A doctrine to confute those that put the iudgements

Hom. Ody.

Psal. 38.

1 Kin. 14.

2 Chro. 25

23.

Isa. 7. 1.

2 Kin. 18.

2 Chro. 33

2 Kin. 33.

2 Kin. 25.

Lam. 2. 43

Exo. 8. 19.

Hip in prog.

Reu. 16. 24.

Use.

Psal. 73 9.

of God farre from themselves, by putting them far from the true author of them, God himselfe. *Naturall & beastly* men, who make naturall causes the reasons of supernaturall euents, who to the *wantonnesse* of wit, adde *wickednesse* of will, and belike to those spoke of in the *Psalmes*, that talke presumptuously, and set their mouth against Heauen, making the power of God to be circumscribed by the power of reason, who, because they beleue no more then they see, and feare no more then they feelee, they goe no further then the *presence*, neuer goe into the *priny-chamber* of Gods iudgements, second causes must remoue it from the first author. But I aske, as the Apostle doth, *O thou man, who art thou that disputest with God?* or rather, who art thou that deniest the prerogatiue of God? seeing he hath sayd, I doe strike; I will smite.

Applic.

In this our *incomparable losse* (of which though I shall neuer *thinke* or *speake* without an indiuidual companion, *sorrow*, & *sorrow* attended with the vtmost *remembrance* and *reuerence* limited vnder heauen) I may vrge this one part of my Text vnto them who neuer looking vp to heauens virefistable stroke, doe complaine that eyther the want of care, or skill in the Phisitians, shipwrackt all our hope in that blessed *Arke* the Prince.

I stand not heere to *dawbe*, with vntempered Morter, neither to feare, nor flatter any; I doe beleue that they were both *sorrowfull* beholders, and *saithfull* helpers, so far as *Art*, *Violance*, and *diligence*, could extend. But when *ego percutiam* is once proclaimed, no Phisitian can cure *Asa* his legs, or lay a *plauister* vnto *Ezekias* botch, or cure the *Shunamites* child, crying, my head. No balme in *Gilead* can help the *feuers*, *dropies* or *bloody issues*, which Christ healed, though the *patient Patients* bestow all they haue

haue vpon those honorable instruments; for so the son of Syrach calleth Phisitians: And therefore as those, in the Prophet cryed, a *Conspiracie*, a *Conspiracie*, so these, *Poyson*, *Poyson*: How probable soeuer that may be; let them looke vnto the poyson of their owne soules, the onely *infection* that brought this heauy *affliction* vpon vs. And whatsoeuer second causes there might be, let vs leaue the consideration thereof to them, to whom they belong: and let vs (which doth only concerne our selues) with feare and reuerence, and humilitie, confesse it was Gods hand, as both *Gregorie* confesseth vpon the afflictions of *Iob*, & *Ambrose* before him of all such punishments: *Cum Diabolus vulnerat, Domini sunt sagitta*: Whatsoeuer the second causes be, yet the supreme rule of all is in Gods hand.

Greg. Mar.
lib. 1.

But while I am thus informing others, my owne soule becomes a *sceptick*, and questions thus: *Could God forget to be gracious?* would he in displeasure so smite Him, that was our ioy & hope? Yes, that he might more fully settle our hope vpon the true *object*, God himselfe. But would he, so smite as to take him away in the Sunne-shine of his time? yes, that he might bestow farre greater brightnesse vpon him. *Alas*, he was in the *flower* and *splendor* of his youth: he was lesse *taynted*, lesse *blemished*. His death was the vndoing of many his poore *seruants*: but God is able to prouide for them better then he could: *Let them trust in the Lord, and verily they shall be fed*. He was taken away in this *solemn expectation* of *Nuptiall-joy* and *triumph*: He is gone to greater ioy, to the *Marriage* of the *Lambes*, to those ioyes, triumphs, Angels Quire & Songs, to which no burden, nor no end belongs. He was taken away, as it were somewhat *sodainly*, and *vnexpectedly*; yet not so

Psal. 37.

2 King. 23.

2 Chro. 35.
20.Iob 1.
Jonas 2.

2 Cir.

Gen. 4. 2.

Cypri. serm.
de Nat.
Chri.

sodainely as the *fery enemies* of God and the King entered in that *furious sulphureous* plot to haue blowne him vp : neither so sodainely as *Iosias* the *dearling of God*, who had no more warning then while an arrow made a *doore* in his *brest* for *Death*. But our *Iosias* was taken away in a *seasonable, comfortable* visitation, when he was full of *beautie*, full of *glory*, full of *pietic*, full of *Religion*, full of *admiration*, full of *lamentation*. Beloued, in a word, as the *Apostle* speaketh; *Comfort your selues, one another, with these words*: The *Lord* gaue him, and the *Lord* hath taken him : and as *Jonas* Marriners acknowledge; Thou O *Lord* hast done as it pleased thee.

(As it followeth) *Thou hast smitten the Shepheard.*

To haue smit a *Wolfe*, deuouring the *sheepe*, had bin *mercy*; to haue smitten one *sheepe* of the fold had bin *iudgement* with *mercy*, but to smite the *shepheard* may seeme *iudgement* and *fury*. In this *houre & time* of *mourning*, now we sit as in the *shadow* of *death*, it is fitter for you to feed on the *tree of life*, then on the *tree of knowledge*, & therefore I desire to confine my speech only vpon *meditation*; but the word *shepheard* leades me forth further then I thought, besides the waters of *comfort*. A *shepheard* was the first *tradesman*; though the second son of all the children of *Adam*; and after *Abel* many *shepheards* were in neer attendance vpon *God*. Saint *Cyprian* hath collected them, and hath the Catalogue of them. *Abel Pastor ouinum fuit, fuerunt et Patriarcha pastores, suarum tandem familiarum principes; Pastor fuit Moses; Pastor David, &c.*

In the beginning after the creation, in the olde *Testament*, God chose *shepherds* to be his *seruants*. In the beginning of the time of redemption, in the new *Testament*,
Christ

Christ chose *fishers* to be his *disciples*; *shepherds* haue a solitary life; *fishermen* a warry life. In *shepherds* the ancients haue hieroglyphically obserued *contemplation*, in *fishermen* *lamentation*. A *shepherds* life, saith *Philo*, is *præaludium ad regnum*; of which phrase *Homer* and other *Grecians* haue made vse: and the old Testament hath none of more esteeme then *shepherds*. *Moses*, that kept *Iethro* his sheepe; *Jacob*, that kept *Labans* sheepe; *Ioseph* was sent to *Jacobs* sheepe; *Amos* a Prophet, taken from the *heards*; *Moses* a Priest and Prophet, from the sheepe; *Dauid*, the Lords souldier, and who euer had such victories as *Dauid*? taken from the fold; *Elias*, the Lords Seer, and you know what the spirit of *Elias* was, yet he taken from the *castell*. But more then this, *God the Father* is called a shepherd in the *Psalmes*; *O thou shepherd of Israel*, thou that ledest *Ioseph* like a sheepe. *God the Son* doth name himselfe a shepherd in the Gospell: *God the holy Spirit*, is named a shepherd in *Peter*; the Shephard and Bishop of our soules. I haue lead you so farre, onely to shew in what *honor* the name, function, person of *shepherds* haue beene: you may the more wonder at the words *percutiam Pastorem*. *Abel* the first shepherd may be slaughtered; but this shepherd, by excellencie called the shepherd, he that is *bonus Pastor*, *magnus pastor*, *Princeps Pastorum*. *Formosi pecoris custos*, &c. He that was white and ruddy, she fairest of ten thousand; full of grace were his lips; *pretiosus sicut filij hominum*: he whose head was fine as gold, whose lockes were curled, who had cheekes as a bed of spices, lips like lillies, hands as rings of *Crysolites*, legges as pillars of marble, whose countenance was as *Lebanon*, whose mouth as sweete things; who was wholly delectable: O my God; is he stricken? yes, and smitten with such a deadly blow,

that

*Phil. lib. 1.
de vit. Moys.*

*Psal. 80. 1.
Ioh. 10. 11.*

1 Pet. 2.

that the *Axell tree* of heauen could not haue borne it. *Esay* called him, *uir dolorum*, and *Jeremy* expresseth his inexpressible griefe, *dolor non sicut dolor*, neuer sorrow like his sorrow. Sorrow followed him from his birth to his buriall. In his birth persecuted by *Tyrants*; in his life tempted by *diuels*; at his death apprehended by *Traytors*; scourged & spitte vpon by *souldiers*; vilefied more then a murtherer; crucified with *Theeues*; a *Crosse*, the curse of the Law, to beare him, and he to beare all the sinnes of the world: his most blessed body to be mangled and goared, his soule to drinke vp sorrow, & thus to giue vp the ghost. *Pastor*, *Christus*, *dilectus filius*, *Populi Doctor*, *super hunc excitantur persecutorum manus*: vpon *Christ*, who was *primogenitus*, nay, *vnigenitus*, the beloued son, the Doctor of his people, the Shepheard of his sheepe, the *Lambe* of God, the *Lyon* of Iuda, the expresse *Character* of his Father, the *light* of the Gentiles, *glory* of his people *Israel*; the hands of his persecutors are lifted vp, and fall downe with this heavy, heavy blow.

Pellican.

Obser. 2.

Aquin. in
Esay.

The obseruation hence is, that the great height of sinnes, bring downe so heavy weights of iudgements, as that God will not spare his owne onely one, his deare one, his faire one, his Son *Christ Iesus*. I say no more in this, but what *Aquinas* gathereth from that of *Esay*, *Propter scelus populi mei percussus est*: for sin he was smitten, who had no sin; and the blow was so heavy that the mountaines trembled.

Not onely was *Christ* taken away for sin, but in fiercenesse of Gods wrath, hee often giues the world such a *shocke* and *stroke* that it reels, and almost ouerwhelmes, with the dart of vengeance that strikes into the heart of a *kingdome*, by taking away the chosen seruants of God, the chosen shepheards of the world, such as are *Kings* &

Princes,

Princes, who as *Christ* communicated of mans miserie, so these participate of Gods Maiestie: & yet in his furie he will smite these. Witnesse *Iosias* the darling of God, the apple of his eye, the signet on his right hand; Prophecied of three hundred yeeres before his birth: lamented among the posteritie of the *Iewes* after his death: yet *Iosias* must be smitten; *Iosias*, whose remembrance is like the perfume that is made by the Apothecary, sweet as hony in all mouthes, and as musicke at a banquet of wine; he that was a patterne of reformation to all succeeding Princes: yet *Iosias* must be smitten; he that destroyed the idolatrous Priests, & monuments of *Baal*, the Sunne, Moone, Planets with all their high Places, or Valleyes, or Groues, or Altars, or Vessels, and cut downe, burnt to ashes, beate to powder, threw into the brooke, and left no signe of them: yet *Iosias* must be smitten: *Iosias* whose *Epipheneme* and acclamation was; like vnto him was no King before him; whose *Elegy* and *Lamentation* was such as neuer the like before or after him; all singing men and singing women lament him to his day, and neuer the like mourning as that of *Hadadrimmon* in the valley of *Megiddo*; yet *Iosias* must be smitten. *Non similis*, for his honorable reformation: *Non similis*, for his memorable lamentation, yet the right hand of the Almighty spared not *Iosias*. In the *Chronicles* of all the Kings, from *Saul* to *Zedekiah*, containing fourteene generations and forty Kings, there was not one that gaue or tooke the like example of perfection. For as among the bad, *Rehoboam* did ill, *Ieroboam* worse, *Omeri* worse then he, *Ahab* worse then all; so on the contrary, though *Asa* did right in the eyes of the lord, & his son *Iehoshaphat* walked in the wayes of *Asa* his father. *Amasiah* did vprightly in the fight of the Lord, and *Azariah*

Eccl. 49.

2 King. 23.
2 Chro. 37

1 King. 14.

1 King. 22

C

riah

2 King. 14

2 King. 15

1 King. 20

Psalme.

1 King. 22

1 Chro. 21

riah his son did according to all that his father *Amasiah* did. *Dauid* was a man after Gods owne heart, & *Salomon* his sonne for his wisdom, honor, riches and happines, exceeded his father *Dauid*, yet euery one of these had some scarre, some blots, some blemishes, an *eclipticke line* ranne through each of their *Zodiackes*; onely *Iosias* is without any noted spot or wrinkle; like him was no king before him. What then was the reason that this Role of the *garland* must be blasted; the diamond of the *Crowne* be darkened; the Paragon of all the Kings of *Israel* and *Judah* must be smitten; that *percussiam*, the word of my Text, serued his *execution* so violently vpon *Iosias*? Why would he that breaketh the *bow*, knappeth the *speare* in sunder, & casteth the *arrowes* in the fire, I say, why would he let the *Archers* shoot at King *Iosias*? It was the voyce of the King of *Aram* to his Captaines, concerning wicked King *Abab*, fight ye neither against great nor small, but against the King; but that the Lord should direct that fall *arrow* to be the death of his darling *Iosias*, this *arrow* strikes vs with admiration. I cannot but beare part with those mourners in *Megiddo*; *Alas* for this great day, *Alas* for that good Prince, *Alas* that *Iosias* is smitten.

When *Dauid* numbred the people, the people dyed, they suffered for his sinne, *plebsuntur Achim*; and *Dauid* cryeth, *What haue they done?* it is euen I that haue sinned, *Is it not I that haue commanded to number the people?* but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be on me, and on my fathers house, and not on thy people for their destruction. There the people were plagued for the offence of the Prince, but heere the Prince is smitten for the offence of the people.

I finde especially two causes why *Iosias* was smitten.

First,

First, for the sinnes of the time: the *sinnes* of those dayes I collect out of *Zephany*, to be *strange* and *horride*. In the *front* of the *Prophecie* you may see that he prophesied in the dayes of *Iosias*: in the second verse of that Chapter there is a fearefull destruction pronounced; such as in so few wordes, is not to be found in all the *Prophets*. It is a generall *observation*, that where we heare some strange *desolation* threatned, there is some strange *abomination* committed. Obserue both here: first the *desolation* threatned; *I will surely destroy all things from the Land*, saith the Lord: *I will destroy man and beast; I will destroy the fowles of the heauen, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from the land*, saith the Lord, &c. It is so terrible, as if that in the *psalm* were fulfilled, *Destructions are come: to a perpetuall end: a deluge and Cataclisme, a deuastation & desolation unspeakable*. The greatest *plagues* that euer came on the world were either the *particular*, in the Iudgements on *Egipt*; or the *generall*, in the drowning of the *World*. In *Egipt*, besides *flies*, and *lice*, and *frogs*, and *darknesse*, there was the *killing of the first-borne*, *Murraine of Beasts*, *death of Fishes*, *by the water turned into bloud*; but I find nowhere that their *fowle* of heauen were destroyed: In the *drowning* of the *World*, *all mankind was not destroyed*, *eight Soules were preserved*, and although the *beasts* of the *field*, and *fowles* of the *ayre* perished, yet I can no way collect the *destruction* of the *fishes*; those watry creatures kept their *Colonies*. In *Egipt*, *beasts* and *fishes* were destroyed, not the *fowles*: In the *floud*, *beasts* and *fowles*, not the *fishes*; but in this, *Man* and *Beast*, *Fish* and *Fowle*, all things threatned to be destroyed from the earth. Secondly therefore consider the *abomination* commit-

The first
cause of
the death
of *Iosias*.
Zeph. i. 1.

Zeph. i. 1. 2

Psalm. 9.

Zeph. 1. 4.

1.

Verse 5.

Verse 6.

Verse 8.

Verse 9.

ted in those times; you may at first sight collect them out of the following verses. In the 4. verse, there was a remnant of Baall in the land, resembling our Papists, Secondly, Priests and Chemarims, fit parallels to our Priests and Iesuits. Thirdly, in the 5. verse, there were some that sware by the Lord, and sware by Malcham, equalling the false-hearted, halfe-hollow-hearted Hipocrites of two Religions in these dayes. Fourthly, in the 6. verse, some that turned backe from the Lord, like to our Ephraimitall Apostaticall reuolters. Fiftly, some that sought not the Lord, nor inquired after him, shadowing the Atheists of our land. Sixtly, in the 8. verse, such as were cloathed with strange apparell, the characters of the guls and gallants of our dayes. In the 9. verse, some that daunced vpon the threshold so proudly; the note of the quaint Crane-paced Courtiers of this time. Lastly, those that filled houses by cruelty and deceit; the brand of the sinfull and couetous Citizens of this Citie. Now measure with the cubits of the Sanctuary, whether desolation be not fitted to abhominatation. Runne to and fro through the streete of that Chapter, and see, and heare, and feare, and tremble: Sinnes were the cause of that threatned destruction, sinnes were the Cart-ropes, Engines, Pioners, the Earthquakes, Whirlewindes, Thunderbolts, finall downefall and funerals, and deuastation of that State.

Iudg. 20.

44.

1 King 12.

In the time of the Judges, the Lord almost extinguished the Tribe of Benjamin, eightene thousand at one time. In the time of the Kings ten Tribes fell from Israel. But this misery is more; Roote and Branch, head and taylor, as the Prophet fore-told, Man, Beast, Fish, and fowle are destroyed. For sinnes he doth stretch out his hand vpon Iudah, and vpon all the inhabitants of Ierusalem:

for

for sinnes he doth *worry* the *Sheepe*, and *smite* the *Shepherd*. This is the first reason why *Iosias* is smitten.

The second reason that *Iosias* was smitten, was, that *hee might not see the misery threatened to be brought upon Israel*; his eyes should not see that *euill*. Euill must come but not in the dayes of *Iosias*. The word of the Lord is good, (saith *Hezekias*) onely let peace be in my dayes. The *Israelites* must be bond-slaves in the land of *Egypt*, but not till the *Patriarkes* sleepe in peace. Tenne Tribes shall be diuided from the *twelue*, yet *Salomons* eyes shall first be shut. *Ierusalem* shall be destroyed, but not till they who mourne in *Zion* be marked. Al *Italy* grievously troubled, but *Ambrose* must first be at rest. *Africa* shall be spoiled, but not till *Austine* decease. *Germany* was distracted, but *Luther* first must peaceably & honourably be buried. *England* was persecuted and fiered, but blessed King *Edward* must first be receiued into *Abrahams* bosome. God reserueth his iust & determinate plagues, and stayeth his Vials till his appointed times. All the States of the World haue their *Criticall* dayes, and *Climactericall* yeeres, beginnings, setled stations, declinations, and dissolutions at Gods appointment.

Certo veniunt ordine Parca.

It was a speech that commands *admiration* from vs, that God should say to *Lot*, Get thee hence; I can doe nothing till thou art gone hence. Was the power of God limited by himselfe? he did *actively* limit his power, it was not *passiue*ly limited by *Lot*; God did limit his will; or rather, both were *determined*, then *limited* or *terminated*. It exceeds our *thoughts* that he in so *fauourable* a Compassion will forbear, for his loue to some particular Seruant, the great wrath he hath laid vp in store

The second cause of smiting *Iosias*.

Genes.

Ezek. 9. 4.

Seneca.

Genesis.

Gen. 39. 5.
Gen. 30. 27.

for a *Nation*. He doth not onely bleſſe *Poraphar* for *Ioseph*, and *Laban* for *Iacob*, but hold his hand, ſtay his Vials, forbear his vengeance vpon *Iſrael* for *Iofus* ſake; holy and reuerend be his name for euer.

Uſe.

Eſay.

I haue *numbred* and *weighed* the words haſtily, and in the *Scales* of *ſighes* and *sorrow*; let vs ſee what *meaſure* of them commeth to our *ſhare*. And firſt, was *ſinne* the cauſe of ſmitting the Shepheard? Indeede, *ſinne* is the ouerthrow of *Iudgement*, the ſtaine of *Conſcience*, the roote of all *peruerſitie*, infection of all *actions* & *affections*: but is it ſo harmefull to vs, ſo hatefull to him, that is, the all-ſeeing, all-being, all-pure and ſacred *Maiestie*, that not onely his owne Sonne, bleſſed for euer and euer, was ſmitten, *propter ſcelus populi*, as *Eſay* ſpeaketh; but alſo thoſe excellent, and choiſe, and bleſſed Inſtruments of his glory, *Kings* and *Princes*, are often-times taken away for the ſins of the people? Let vs all then looke into the *Calender* of theſe *dayes*, wee haue ſeene, and found, and felt their effects; and let vs *obſerue* whether the ſinnes of this Land, and eſpecially this *Citie* and *Court*, be not equall to any of any Land: ſee whether the *ſins* now be *culpable*, or *dammable*, winckt at onely by the *eyes* of men, or crying in the *eares* of Heauen. You ſhall finde them to be aſpiring, mounting, trowing ſinnes: Sinnes of the higheſt eleuation; and thoſe *ſins* now *committed*, which in times paſt durſt not be *named*. Men like women, women like *Diuels*, *common*; to ſalute and ſtab, kiſſe and betray, *common*; cheating, whoring, drinking, ſwearing as *common* as breathing.

Neuer were ſuch *varniſhes* put vpon rotten cauſes, or *Lawes* made ſuch *quirkes* for mercenary wits; or *goodnes* ſo deformed, *Iuſtice* ſo guilty, *Vertue* ſo needy, *Religion* ſo ſcorned,

scorned, or Whoredome so painted. In a word, to let passe the Conetousnesse of the rich, idlenesse of the poore, want of age, wantonnesse of youth, prophaneesse of all; I aske the honest Religious Soule that mourneth for the misery of *Zion*. Is it not strange that after so long preaching of the Gospel, there should be such an inundation of Popery, this generation of *Vipers* seeming to multiply in our time, as the *Arrians* did encrease in the time of the ancient *Fathers*, who preached and wrote against them? *Ezekiels* Prophecie may seeme fulfilled, the Idol of indignation is among vs; there be some *Ancient Idolaters*, some idolatrous women, some idolatrous *Priests* in our Land. These be causes why our *Iosias* was smitten: our sinnes opened that *Vena Basilica*.

Secondly, would no other Sacrifice serue, but the death of *Iosias*? No. The former Prophet *Zephany* maketh it plaine, in his 1. Chapter 7. and 8 verses. *The Lord hath prepared a Sacrifice, and in that day of the Lords Sacrifice he will visit the Princes, and the Kings Children.* No other sacrifice will serue but the branches of the *Oline* tree, the blossomes of the *Figge* tree, the beautifull young *Cedar*, the glory of the *Forrest*, the beauty of the *Garland*, the *Coronet* of succession, the *Patron* of Religion, the *ioy* of the olde, *hope* of young, *comfort* of all. Nothing would serue but that precious *Iewell*, which Nature only shewed the world, and so put vp againe, that happy *New Starre*, new eye of Heauen, of whose station and influence while we argued, it went out againe. Nothing must serue but *Iosias*? *Sic in viridi, quid fiet in aride?* what shall become of the negligent, ignorant, windy, emptie, shadowy Creatures, who liue to eate, and eate to play the Beasts? He was taken from the euill to come vpon such, to the

Zeph. 1. 7. 8

10y he enioyes : Hee is goneto rest with more tokens of Gods fauour then euer *Iosias* had, his precious Soule is bathed in the precious bloud of his blessed Sauour; *Patience* did here comfort him; *Confidence* did hence crowne him; annointed *Cherub*, blessed *Angell*, gracious *Master*, thou art now in glory, though wee poore scattered sheepe haue lost thee. *Teares* blind me, and *sigbes* chooke, and here I cease; *sorrow* doth silence me.

Correct vs no more in thy fury O Lord, let not thine arrowes sticke so fast in vs, nor thy hand presse vs so down, lest we be consumed, and brought to nothing. *Magnifie* thy arme of *Mercy*, as thou hast exalted thine arme of *Iudgement* : and let neuer the like losse come vpon vs againe, till thy *Sonne our Sauour* come to vs againe. Amen.

The second Sermon.

Matth. 26. 31.

The Sheepe of the flocke shall be scattered.



When *Elias* was departing, the *Whirlewinde* mouing, the fiery *Chariot* mounting, and *Elias* in his transmigration, *neq; inter viuos nec mortuos*, (as *Bias* spake of *Saylers*) being not gone vp into the aire, as *Moses* on the Mount, or rapt vp into the third heauens for a time, as *Saint Paul* in his Vision, but as *Henoch* before, so he vnder, the Law, caught vp into the heauens for euer. *Elisba* the Prophet lamenteth *Elias* with the same wordes that afterwards *Ioash* the King lamented *Elisba*; O my father, my father, the *Chariot of Israell*, and the horse-men thereof. A lamentation fitting our losse, who haue lost our Father, our Master, the

2 King. 2.

14.

2 King. 13.

14.

the Cedar of Lebanon, and Chariot of Israel.

In the 16. of *Numbers*, it was an heavy, weighty judgement, that in so small a time, so great a number as 14700 should die; *Moses* then cryeth out, as if with sorrow shaking his head, & wringing his hands; *There is wrath gone out from the Lord, the plague is begun.* Wee will borrow the words of him, it is (miserable men that we are) I say, it is our case; *Wrath is gone from the Lord, the plague is begun.* Now is a time of mourning, of cloathing our selves in sackcloth and ashes; nay, in dust and ashes, and in the shadow of death, that as we spent our first dayes in sinne, so wee may spend our last dayes in sorrow. Is not wrath come from the Lord, when our *Lilly* of the vallyes is blasted; our *Rose* of the field is blemished? I say not that our *Olive* branch is cut off; but the *Dove* with the *Olive* branch is fled from vs.

Numb. 16.

49.

We are the men whom *Jeremy* mentioneth in his *Lamentations*; we haue scene the affliction in the rod of indignation; the breath of our nostrils, the blessed of the Lord, is taken from vs; our daunce is turned into mourning; and the crowne of our head is fallen: *Woe vnto vs that euer we sinned*; our heart is heavy, and our eyes are dimme, because this Mount of *Zion* shall be desolate. My Text doth epitomize what euer my sorrow can conuince; *The Shepherd is smitten, and the sheepe of the flocke shall be scattered.*

Lam 3. 15.

I haue gathered so much dew of Meditation from the first part, as a day and night could yeeld my sorrowfull head and heart to receiue; that was our *Maisters* part; this next ours; *The sheepe shall be scattered.* In speaking whereof, as that wonder of misery, the vnhappy Mother, in the besiege of Ierusalem, hauing eaten one part of her

D

Childe

Childe, could not thinke of eating the other without vn-
speakeable sorrow; so assure your selues, my *sobs* and
shrobs, and *throwes* will be many, before I am deliuered
of this part, which will part vs all, the dispersion of the
Sheepe. *I will smite the Shepherd, and the sheepe shall be
scattered.*

The sheepe.] Silly, simple creatures, yet decent, inno-
cent creatures, quietly feeding in the Field, hearing the
voyce of the *Shepherd*, yet fearing their rauinous Ene-
mies, though they be together, though they haue both
a shepherd and a fold; but when they shal [*be scattered*]
their case is more miserable, hauing no defence, no hope,
no helpe, no *safetie*. Put both together, a shepherd, but
he *smitten*; *Sheepe*, and they *scattered*, then you will say,
this Text and our state is the same that the Proclamation
was in the Army after the death of the King of *Israel*;
*Get every man to his Citie, and every man to his own coun-
try: for the shepherd is smitten, and the sheepe shall be scat-
tered.* The parts be already opened: In this remainder of
the former worke, these two particulars fall in sunder.
First, the denomination of *Christs* seruants, *sheepe*. Se-
condly, the dispersion of these *sheepe*: they shall be *scat-
tered*. And first, for *sheepe*, they be creatures, neither noy-
some nor fulsome. I will borrow but one authoritie for
them, out of the list and limit of the Sanctuary:

— *Tonsa sacet,*

Carne iuuat, pelle, vellere, lacte, fimo,

In Sacrifices no creature so frequently offered; in the
Sinne-offring, Peace-offring, Burnt-offring, Passe-ouer,
Saboth-offring, and especially in the daily offering; every
day they offered a *Lambe* at morning, and a *Lambe* at
euening. *Lorinus* obserueth it out of *Chrysostome*, *Enchi-
rismi*,

Num. 28. 5.
Lorinus in 8
Act. Apost.

minus, Augustine, Origen, Cyrill and others, *mactabant agnū in ignis nostri sacrificij typum*: And so not onely these, but *Gaudentius, Paulinus, and Cyprian* giue that common known reason, why a *Lambe* was so continually offered; namely, as a type of the offering of *Christ*, who in 28. seuerall places of the *Reuelation*, is called the *Lambe of God*.

For the name of *Sheepe*, *Notatissima est dicendi forma*, saith a Writer. In the 34. of *Ezekiel* the Prophets are 13. times called *shepherds*, and the People 21. times also called *sheepe*: and in the last verse the Lord expresseth himselfe thus; *Ye my sheepe, ye the sheepe of my pasture are men; and I am your God, saith the Lord God*. The 23. *Psalme* is plaine to this purpose, a *Psalme* truely called *Dauidis Bucolicum*; there you haue shepherd, sheep, greene fields, still waters, wayes, pathes, vallyes, shadowes, yea, the rod and shepheards crooke. The *Lord* is my shepheard, hee shall rest me in greene pastures, he leadeth me by the stil waters, bringeth me into the pathes of righteoufnes, &c. The *Chalde Paraphrase* vnderstands this *Psalme* of *Israels* deliuerance out of *Egypt*. *Athanasius* of their returne out of *Babylon*, here prophesied: some interpret this leading, resting, guiding, feeding, to be the power of the *Word*, so *Lyranus*; some of the *sacraments*, so *S. Augustine*; some of the *Ascension* of *Christ*, so *Nysenus*: *Athanasius* wistheth *Marcellinus*, when he did enter into consideration of the Lords gracious direction, & bountifull feeding, then thankfully to sing this *Psalme*. And Saint *Ambrose* much grieued in his time, that men not considering the blessing they receiued by being named the sheepe of Gods flocke, did so often heare, and so little regard the blessing of this *Psalme*. I leade you further then may seeme necessary in this *Psalme*, but it is the sweetest Pa-

Aug. 4. tract. in Ioan. Orig. hom. 24. in Num. Chris. hom. 37 in Matb.

Buc. Ezck. 34.

Ezck. 34. 31

Lor. in Psal.

Psal. 23.

Cald. Par. Athanasius.

Lyranus. Aug in Ps. Athanas.

Ambros lib. 5. de Sacra. cap. 3.

Eli. Scho.
Nazian. in
Orat. 2. de
Filio.

ture, and the aptest prooffe in Scripture for my purpose.

A Scholiast vpon Nazianzen expoundeth those greene fields to be the Church, the grasse the Word, the waters the Sacraments, the Pastor God, the flocke the people, the rod and staffe instruction and correction: deniq; as hee concludeth, *Deum esse Pastorem, amissos reducentem, contractos obligantem, correptos corroborantem*: God is that Shepherd, bringing backe the lost, as *Paul*; strengthening the weake, as *Peter*; binding vp the broken in hart, as *Matthew* that followed him; *Magdalen* that annointed him; the *Theefe* that confessed him. Gods sheepe, sometimes feeding, as in this *Psalme*; sometimes *transbelling*, as *Iacob*s flocke, sometimes suffering, as our Sauour foretold, as sheepe appointed for the slaughter.

Ioh. 16. 32.

The sheepe in my Text be the *Disciples* *Matthew* implieth so much; *Marke* expresseth it; but *S. Iohn* more plainly thus, *ye shall be scattered*, the speech being appropriated to the *Disciples*, whom in that *Gospell* he calleth his sheepe, his flocke, his fold: yet it is but *pussillus grex*, a little little flocke; little indeed, because so few, the number but twelue, as of *Patriarkes* and *Prophets*, as of the twelue Tribes of *Israel*, twelue fountaines of *Elime*, twelue foundations of *Ierusalem*, twelue signes of *Heauen*. They be *Pauci*, *pauperes*, *pussilli*, Poore sheepe, poore silly soules, to be sent out among those *rauenous blood-seeking blood-sucking* Wolves.

It was the last Sermon that euer Christ preached on earth to his *Disciples*; it was as his farewell, the night before he suffred: the last glimpse of a Candle is often most bright; the last glance and lustre of the Sunne sometimes most cleere. They should now haue expected some ioyfull newes; all their life before was sorrowfull, now they might

might looke for some *Legacie*, that Christ would haue blessed them, as old *Iacob* did. But our *Sauour*, who had formerly told them there was no comfort for them in the world, because they were not of the world; that they were but as sheepe among *Wolues*, giueth them no other title in his last *Legacie* but *sheepe*.

Whence this obseruation ariseth, that the seruants of Christ ought to be cleane, quiet, simple, and peaceable in the world; for they are but sheepe. In sheepe saith *Origen* is described *Cogitationum munditia*; cleane, honest, sanctified cogitations ought to be in Christs seruants. In sheepe, saith *Gregory*, is obserued *Actionum innocentia*; righteous, religious, innocent actions ought to proceede from Christs sheepe. I could multiply and increase fathers & sonnes for the manifestation of this point, but this onely reason shall serue, Christ himselfe was such a sheepe, and therefore such ought we to be. He was not *ouis*, but *tantumquam ouis*, for he was *agnus Dei*, saith *Lorinus*. And another wondereth hereat, *Hoc mirum est, Christum et agnum esse, et ouem esse, et pastorem esse*. Christ indeede was so, and neuer any other so. Which is easily made plaine; for though wee should not speake without *admiration*, nor thinke without *adoration* of all the mysteries of our *Redemption*: yet in the deepe well of this mysterie, ouer her that hath nothing to draw, may vnderstand it. As in the Kingly, Priestly, Propheticall offices of Christ, hee did communicate two of those offices to some, but neuer all the three to any. *Melchisedech* was a King, and Priest not a Prophet: *Moyse* was a Priest and Prophet, as the Psalmie speaketh, *Moyse* among his Priests, but was not a King. *Dauid* was a King and Prophet, but not a Priest. So the same *Dauid* was a shepheard, Psal. 78. 72. and a sheepe, Psal.

Obser. 1.

Origen.

Greg.

Lorin. Aff.
Ap.

Psal. 78. 72

Pfal. 119.
176.

119. 176. but he was neuer called a *Lambe*, this name was neuer giuen to any but to our *Sauour*, vntill the day of his *Ascension*, when he commanded *Peter* to feed his *Lambes*: and yet not they neither were called *lambes* in the same sence and meaning that our *Sauour* was.

Gen. 49.

It is obserued, in the Emblematicall blessings, that *Iacob* left his children, *Judah* as a *Lyon*, *Dan* as a *Serpent*, *Issachar* an *Ass*, *Neptali* a *Hinde*, &c. hee giueth none the motto *tanquam ouis*, none of them is called a *sheepe*, or a *lambe*, and yet out of *Inda*, whose *Embleme* was the *Lyon*, *Christ* came, who was both the *Lyon* & the *Lambe*.

Christi.

Our *Sauour* in the two *Sacraments* of *Baptisme* and the *Lords supper*, among other miracles, wrought these two: he blessed the *fowles* of heauen in *Baptisme* by the *Dove* that descended on him: hee blessed the *beasts* of the *field* in the *Paschall lambe*, at the *last supper* eaten by him. But the *unspeakable blessing* whereby he hath blessed not onely his *Disciples*, and their *successors*, but all his seruants, is this, that they are his *flocke*, his *fowle*, his *lambes*, and his *sheepe*.

Use. I

Is it so then? be the *seruants* of *Christ* his *sheepe*? First then, how ought they to liue, an honest, simple, innocent life in these *last* and *worst*, and *abominable* dayes? *Christ* was the *Lambe*, and he hath left vs an *example* to follow his *steps*, as *S. Peter* exhorteth: but alas how farre are we from his *example*, from his *steps*? *Passibus aequis* none can follow him I confesse, were all the *righteous spirits* of the *Patriarkes*, *Prophets*, *Apostles*, *Martyrs* and *Saints* put together in one man, yet it were impossible to follow him with *equal paces*. I will not prescribe his *misery*, his *poverty* to you; I know you will not follow it; you esteeme it a *heavy yoke*, his *misery*, his *poverty*, was

1 Pct. 2.

vnsupportable;

vnſupportable; he was Lord of all things, yet inioyed nothing; he had not a house to be borne in, he borrowed a stable; not a bed to be laid in, he borrowed a cratch; not a vessell to drinke in, he borrowed a pitecher; not a roome to eate his passeouer in, he borrowed a parlour; not a grane to be layd in, he borrowed a sepulcher. Of these things you will aske me, as the Poet, *quis legit*, who can read these things? or rather as *Esay*, *quis credit*, in speaking of these who will beleene our report? I doe not forbear to presse the imitation of this: I prescribe his chastities; he was the Virgin-Son of the Virgin-Mother, imitate this. *Cum Virginis filio non erit tua luxuria*: Chastity becomes his sheepe. I prescribed his charitie; hee healed *Malchus* eare, though he drew vpon him; he saluted *Indas* by the name of friend when he betrayed him; he prayed for his enemies when they crucified him. *Cum charitatis anshore non erit malitia tua*: Charity becomes his sheepe. I prescribe his meekenesse and *humility*; all the practise of his life was *humility*, and his lesson was *humility*; *Learne of me to be humble and meeke*. *Cum humilitatis doctore non erit superbia tua*; Humilitie becomes his sheepe.

Aug. de
Temp.

Aug. de
Temp.

It was not long before *Christs death*, that the *Disciples* did propose a strange question among themselves, *striving for prioritie*: they disputed who should be the greatest among them. A wonder, that two such ambitious *swinnes* should be among the *Disciples*: I pray God there neuer hath beene any such question of contention and opposition among any of you. Sure I am, we were all growne proud, and placed our strength in the arme of flesh, and that for this and other sinnes, the Lord hath taken our sweete and blessed Master from vs.

Marke 9.

Secondly, are ye sheep of one flocke? O then be of one minde,

Use 2.

1 Ephes.
2 Ephes.
Iohn.

minde, in vnity, amitie, & unanimie: the places are fre-
quent, where Christ his seruants are called members of
one bodie, sheepe of one fold, branches of one Vine: how
is it then that Caine will looke to kill Abell, or Ismaell to
jest at Isaac, or Esau to hate Iacob, or Naboth to stab Amiga?
Children, Brethren, dearely beloved, be the phrases of
Saint Iohn to those that are Christs seruants.

It is well worth the obseruation, that one noteth vp-
on our Church Lyrurgie, in every article of deuotion;
that we come to performe in the Church, the salutation
still is, *Dearely beloved*: a phrase vsed in the very begin-
ning of the Communion, the administration of Baptis-
me, the solemnizing of Marriage, at the buriall of the
Dead, at the generall Communion: How shall your
conscience beare you witnesse that the Church speaketh
to you, as *Dearely beloved*, if there be an enuious, malici-
ous, scandalous, slanderous, pining, repining, vnchari-
table spirit amongst you? Remember, branches must grow
together, members agree together, sheepe feede together.

Use 3.

Rom. 10.
14.
Matth.
Psalme. 119.

Mark. 9. 25

Thirdly, is it so, that ye be Christs sheepe? then heare
Christs voyce: it is one of the true notes of Christs true
sheepe, *Audiunt vocem meam*, saith Christ: *Audiunt & vo-
cem mea: Audiunt*, that is, a necessitie of hearing. Faith
commeth by hearing, knowledge commeth by hearing,
comfort commeth by hearing: They that stop their
eares, and wil not heare, are not Christs sheepe. Though
thou be lame as Mephibosheth, or blinde for a time as Paul,
or dumbe as Zachary, yet thou mayst be in Christs fould:
but if the deafe diuell haue possessed thee, if thou stop
thy eares, thou art none of his focke.

Psalme.

What ioy had Dauid in hearing but of going to
Church? *It did me good, saith he, when I heard them say we
obtain*
will

will goe to Ierusalem. *Audiunt vocem suam*, not onely they must heare, but heare his voyce: therefore our Sauour gaue a double caueat, *quid, & quomodo*: In Marke, Take heed what ye heare, there is *quid*: in Luke, Take heed how ye heare, *quomodo*. If euer it were a time to set a watch at those open ports of our eares, these be the dayes; wherein some like the fouldiours of *Gastro*, are armed with the aduersaries arguments, as they were with the enemies armour. Some coyning *inventions*, of which saith *Dauid*, I haue hated *inventions*; others with *traditions*, of which Christ forewarneth; others with *infallible notes* of seasoning the sense of Scripture; which notes, howsoeuer they seeme to haue warrant out of *Vincentius Lirinensis*; yet of the three, he acknowledgeth that *Heretikes* haue claimed two of them, the *Arrians* vniuersalitie, and the *Donatists* antiquitie; and denies not but that the third may be challenged by *inueterate heresies* also: and I ad further, that the *Diuels* may pleade for it Consent, and not *Heretikes* onely; for *Sathan* is not diuided against *Sathan*: wherefore let not any voyce be here to be beleewed; but that one voyce, *nam regulam*, Scripture, as worthily *Vincensius* in his 41. Chapter doth plainly deliuer.

Mark. 4. 24.
Luke 8. 18.

Vinc. Lirin.

Vinc. Lirin.

Fourthly, be ye all Christs seruants, Chritts sheepe, by honest liuing, heartie louing, and diligent hearing. So much of the first part.

[*The sheepe shall be scattered.*] *Dissipentur inimici*, let his enemies be scattered: *Quid meruere ones*, what haue his poore sheepe deserued? Misery enough to be such helpelesse creatures as sheepe; but scattered, *disperdere* is *disperdere*, this is a greater wane of misery; poore disciples, now they might sit sobbing day and night, breaking their breasts with beating, wearing their hands with wringing,

The
second
part.
Psalme.
Lorinus.

their hearts aking with *sighes*, and their eyes streaming with sorrowes; bruised *reeds* the staffe of their comfort, taken from them; the *Children* of the *Bride chamber*, mourning for the absence of the *Bridegroom*; *Lambes* sent out into the vast world among *Wolues*; poore soules, discouraged, discomfited creatures, hearing their *woe*, feeling their *want*; solitary are they now to be left, that had beene his *gayly waiters*, that had been the witnesses of his *miracles*: Looke vpon the *Mother*, the neere *kinsewoman* of our *Saujour*, leading her two sons to be preferred to our *Saujour* his seruice; did they thinke of this scattering? Looke vpon his *Disciples* *disputing* for *prioritie* who should be *greater*; did they thinke of this scattering? Looke vpon those two *Disciples* in *Luke*, traouelling to *Emans*, how were they deiectioned, when they remembered this scattering? they trusted it had beene He that should haue deliuered *Israel*. All the life of his *Disciples* was a scattering, iourneying, trouble some life: they were stil in *progresse*; our *Saujour* had no standing house, but *heauen*. He promised them in the *Gospell*, *Quando sedebit filius hominis, vos sedebitis*: But when did he sit, saith *Bernard*? He had no ease, no place to rest on. These his sorrowfull, and as it were forlorne followers, had heard *Christ* oft, that he was the light of the *world*, and the bread of *life*, that he had overcome the *world*, yet shall they be scattered: It had beene enough to haue caused their hope to *vanish* like *smoake*, and their *Faith* to wither like *grasse*, & death to sting them to the *death*, *Hell* to triumph over them: but they were *sheepe*, therefore *silent*, they expostulate not, but obediently and patiently heare their insuing miserie; *The sheepe shall be scattered*.

Luk. 24. 13

Matth. 19.

Bernard.

Obfer.

The obseruation collected from the words, *scattered*, is, that

that the seruants of Christ must be content to be seuered from their fellowes, and friends, and comforts whatsoever. One must be like a *Pellican* in the wilderness, another like a *Storcke* in the desert, some like the *Turtle* on the house-top, others like *Doves* in the holes of the rockes, they cannot be together, but like grapes after a vintage, here one, there one. The indorsement of God to his Saints, is like that of S. Peter to the *Iewes*, To the *strangers dispersed*. These *Apostles* were dispersed, and translated into diuers countries, Peter into *Antioch*, James to *Ierusalem*, John into *Asia*, Andrew into *Scythia*, Philip into *Gallia*, Bartholomew into *Armenia*, Mathew into *Ethiopia*, Thomas into *India*, Iude into *Egypt*, and Simon Zelotes into *Mesopotamia*.

1 Pet. 1. 2.

Euseb.

There was a dispersion, and dissolution, more horrid then this; for in this there was a *blessing*; but the *scattering* (I meane) was of the *Iewes*, was a full measure of misery, that when the *Iewes* had bin assailed oft, as may be found sixe times in the old *Testament*, at the length their vtter destruction, their finall downefall and funerall came vpon them; the *desolation* of their country, *deteftation* of their *Nation*, abhorring of their *Names*, the scattering, fettering, consuming of their Citie, Temple, peace, prosperitie, and of all blessings, sodainly ouer-tooke them.

Christ his Prophecy of them was fulfilled, Behold, your house shall be desolate unto you: for neyther the aged for their *gray-haires* found reuerence, nor the suckling reliefe for his infant innocent age, nor *Matrone*, nor *Priest* nor *Virgin*, nor *Senatour*, for *Modestie* or order, found any pitie. But this is no such scattering.

Ludolph.

There is *dispersio tegumenti*, and *dispersio Tritici* the winde scattereth the chaffe, the Husbandman scattereth

Bern.

Dica.
Ier.
Ezck.

Pfal. 1.

2 Cor.

Aug. in
Ioan.

Use.

Luke 4. 18.

the *Wheate*; the *Wicked* are the *chaffe*, as in the *Plaimes* & Prophets frequently; the *Godly* are the *Wheate*, sowed, reaped, threshed, ground to powder; yet howsoever scattered, Gods promise was still, *Capillum de capite iusti non peritutum*; nay, more, *Quodcumque faciet, prospere faciet*: he not onely careth for the bones, that the bones which he hath broken may reioyce; but the shadow of *Peter* shall recover the *sicke*; the handkercher of *Paul* deliuer the diseased; the *Cloake* of *Elias* diuide the *Waters*; and the *Bones* of *Elizeus* reuiue the dead: and as *Saint Paul* spake by his experience: As vnknowne yet knowne; as dying, yet behold we liue; as chastened, yet behold not killed; as sorrowing, and yet reioicing; as poore, and yet making many rich; as hauing nothing, and yet enjoying al things: in a word, as scattered, yet comforted.

The first name that euer was given, the name *Adam*, was a name of scattering: it containes, saith *Austine*, in foure Letters, the foure Parts of the World, East, West, North, South; yet the Lord promiseth to gather together the scattered flocke of *Israel*, from the East, West, North, and South.

I haue ended my weake & weather-beaten Meditations vpon this Text. Application must begin where Meditation ends. When our Saviour entered into the Synagogue vpon the Sabbath day, hee opened the Booke vpon those wordes of *Esay*, *The spirit of the Lord is vpon mee, he hath sent me, that I should heale the broken hearted, &c.* And he shut the Booke, and said, this day is this Scripture fulfilled in your eares: Beloued, if euer Scripture were fulfilled in your eares; if euer Scripture made your hearts to ake, and your eares to tingle, this is the day, this the Text: if euer any Scripture did take downe the cress of *Pride*, and abate

abate the edge of *Reuenge*, to moue you *thoroughly* to leaue and loath the *World*, this is it: *I will smite the shepheard, and the sheepe shall be scattered.*

Oh, why is there not a generall thaw through-out all *mankind*? why in this *debaſhed Ayre* doe not all things *expire*, ſeeing *Time* lookes vpon vs with *watry eyes*, *diſbeueld lockes*, and *heauie diſmall lookes*; now that the *Sunne* is gone out of our *Firmament*, the *ioy*, the *beautie*, the *glory of Iſrael* is departed?

Honourable, Worſhipfull, worthy *Gentlemen*, who either in the greatneſſe of your *Offices*; or in the neerenelle of your *attendance*, liued vnder the *Branches* of our *Princely Cedar*: to you this is a *diſſolution*, not a *diſperſion*; *diſperdere* is not *perdere* with you, you onely returne to your owne *Families* to drinke of your owne *Pines*; and to eate vnder your owne *fig-trees*; yet remember hereafter, as the wiſe *Egyptians* did beſtow more on their *Tombes* then *Houſes*, ſo hereafter diſpoſe of more time for conſideration of *death*, then of prouiſion for the things of this *life*: Let *mortalitie* be your *meditation*, you are but *earth*; your *beſt cloaths*, *earth*, wormes made them; your *beſt fed bodies*, *earth*, wormes muſt eate them. You may ſay, *Vidimus ſtellam*, we haue ſeene his *Starre*; and *vidimus gloriam*, we haue ſcene his *glory*; you ſaw it *riſing* and *ſetting*, you will now belecue, that that *God* who hath called *Princes Gods*; he, *qui homines cæleſtibus aquat*, hath made *Princes* but *men*; *quia ſceptra ligonibus aquat*. You haue ſerued (and therein your poſteritie may reioyce) the moſt *religious*, *gracions*, *holy*, *chaſte*, *vertuous*, *valerous Prince* of his growth, that euer the *Chriſtian world* enioyed, yet you ſee *HEE* is departed: ſeaſon therefore this lump of luggage, all worldly

Applic.

Pſalm. 37.

Eſa 9. 6.

Pſal. 146.

Chri.

thoughts with the remembrance of death. Embrace all holy acts of religion; keepe innocencie, and doe that which is iuſt, and ſecke peace, for this ſhall bring a man ioy at the laſt. You are all of you I hope, to ſerue another Prince, I doubt not you are in *Check-roll* already; miſtake me not, I meane no other Prince then the Prince of Peace, ſpoke of in *Eſay*; I meane no other Roll, but his booke of life: *Reioyce in this, that your names be writen in the booke of life; that ſeruice is heritage: inſtead of your white ſtaues, you ſhall haue Palmes in your hands, and your entertainment will be, Good ſeruants and faithfull, you haue bene faithfull in a litle, I will make you rulers ouer much, enter into your Maſters ioy.* This ioy the Lord in mercy, in his due time, graunt vnto you.

You of the *middle ſort*, whoſe wound is not mortall, and yet are ready to ſinke vnder the burthen of this ſorrow, as hauing loſt the moſt incomparable Prince, that euer the World had: you that ſetled your thoughts, and hoping to haue ſcene him the Head ouer many Nations, haue ſaid to your ſoules, vnder the ſhadow of his wings we ſhall be ſafe; here wil we dwell for euer. Let your deare-bought experience teach you the leſſon that *Dauid*, a great Prince, gaue to his People; *Truſt not in Princes*, for they be ſons of men, there is no health in them, their breath departeth, and euery one of them returneth to his earth. *Si dicendum ſit aliquid mirabile*, ſaith a Father, If a man may ſpeake any thing worthy of the greateſt admiration, it is this, *Truſt not in Princes*, they themſelues are not in ſafety; their ſublimitie is but ſublunary; they are within the verge; the Earth hath provided an *avello* for euery of them to be laid in: yeelde them faithfullnes and obedience, but ſettle not in them your faith and confidence. Yeelde them

them duty, tribute, yea, your goods and liues, but withall remember, *Blessed is the man that puts his trust in the Lord, and hath the God of Iacob for his refuge: liue honest, holy, religious liues,* but a while; the end is at hand, we shal all meete in *aqualitie* with our blessed Maister in glory,

Psalme. 146.

You poore soules, the poore silly sheepe of his flocke, who was wont to giue you meate in due season; you that like those in Ierusalem doe arise, and cry in the night, and in the beginning of the watch poure out your harts like water, & lift your eyes to heauen, for your selues, your wines, and children: Take the counsell of Dauid; *Trust in the Lord,* and being good, commit thy waies vnto the Lord; waite patiently vpon the Lord, hope in him, and he shall bring it to passe: *Trust in the Lord, and verily thou shalt be fed.* Heare Dauids example, *I haue been young (saith he) but now am old, yet I neuer saw the righteous forsaken, nor their seede begging their bread. Honesty is the best patrimonie,* leaue but a good report of an honest life behinde you, and your Children then haue sufficient Legacies.

Lament. 3.

Psalme. 37.

All of you, beloued, that are in this valley of teares to heare mee this day, repent you of your former liues, turne from the wickednesse of your wayes, or else yee may feare a more fearefull scattering.

The outrage of apparell, surquedry in meate, choise of new oashes, new exchange of sins, & the sluce of vengeance that hell hath opened, haue brought many fearefull scatterings among vs within these few yeeres: the death of nine Counsellors of State, sixteene Bishops of the Church, fifteene Iudges of the Law, & in one yeere, in this one Citie, thirty seauen thousand three hundred & two, stroken with the Plague of Pestilence, and which is more then all this, three of his Maiesties Children, the hope & ioy to all

Since the
yeere 1603.

Lady Ma-
ry, Lady
Sophia.

trire

Prince Henry, who dyed in the nineteenth yeere of his age, the 6. of November, 1612 and was honorably buried at Westminster, the 7. day of December following.

* Lament
2. 2. 2.

true hearted Subiects, is taken away from among vs: & which equals all other losses, Isaac is offered, Ichabod, our glory, is departed, Prince Henry is deceased, whom if euer any of vs in his most obseruant reposed thoughts shall forget, let his right hand rot, and forget her cunning, and the harpe of his Tongue hang vp for euer in the roose of his mouth.

O God, how hast thou plagued vs, as * Jeremy complained euen in the solempne day? In that Moneth thou once gauest vs Queene Elizabeth, to take away Prince Henry? In that Moneth thou gauest vs Noble Prince Charles, the succeeding Charlemaine, in that Moneth to take away his blessed Brother? In the Moneth thou didst preferue vs from that furious sulphureous plot of our enemies, in the same Moneth are wee, to our great sorrowes, insulted on by our Enemies? Hadst thou not left vs a remnant, we had ben like to Sodome and Gomorh. Wherefore good Lord looke downe from Heauen, behold and visist vs, looke vpon that Vine thy right hand hath planted; blesse the roote and branches of the Royall remnant: let the light of thy Countenance shine euer in the Sunne, and Moone and Stars of this Firmament; let neuer be wanting one of this race to sit vpon the Britisht Throne; till the Sunne hath runne his last race, and the world hath finished his last course. Say thou Amen, thou faithfull witnesse of Heauen, so the prayers of vs poore, wretched, afflicted, miserable soules:

Say Amen thou Truth, and witnesse of thy Father, to our Petitions that come not out of fained lips; and let Heauen and Earth seale it, and say,
Amen, Amen.

FINIS.

